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Maricopa
Halchidhoma
Yuma
Mohave

361 The settlements were scattered and constantly shifting within this area. Houses were scattered, not in compact clusters. The Maricopa-Halchidhoma settlement near Maricopa Wells about 1850, for instance, contained houses one hundred and fifty to two hundred feet apart, and extended perhaps for two miles. [721] By the middle of the last century, the accumulated losses from Yuma-Mohave attacks had become so great, that for protection communities were settled more compactly.

In 1852 Bartlett described these groups. "The villages consist of groups of from twenty to thirty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila."[36]

[768] The shifting locus of the settlement seems based on an old habit. When someone died, his residence was burned, and the family reestablished themselves elsewhere. In fact, several related families would commonly decide to relocate. They might go but a mile or so, but this would furnish a nucleus for a new community. Other families would soon follow. Because of this, practically every inch of the valley from Sacate to Gila Crossing had at one time or another been the site of dwellings. The practice is ancient: it was tremendously accelerated in recent times by the rapid decimation under attack and epidemic.

221 361 Some of the shifting was due to seasonal residence. The villages were on higher land away from the river, beyond the reach of winter and spring floods. The fields, in the bottom land subject to inundation, contained scattered summer residences:[37] the regular earth-covered houses, needed against rain. In winter, the Maricopa gathered in more compact communities on higher ground.

103 133 A few names of topographic features and place names were recorded. The Gila had no name: it is merely ʌɣa', "water," "river." The Salt was ʌɣacé'nd, "one river," so named, Mrs. Redbird thought, because, unlike the Gila, it has no affluents in the plain. (Its modern name is ʌɣasal'l, "salty water.") Hassayampa Creek was ɣataikuve'ʌʌ, "hard canyon." The Colorado was xa'kwĭtâs, "red water." The country about Sacate, and perhaps the river itself have "always" been called ɣil. The district farther down the Gila toward the Salt River junction was 'ic'flyamu'c ('ic', "screw bean mesquite"), from the quantity of mesquite

[36] Bartlett, *Personal Narrative*, II, 233.

[37] Where Bartlett saw them in the summer of 1852 (*loc. cit.*).

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805 The actual month order given by the informants was as follows:
Kutox: xavâtca'c, χamitu'tc, macχipa's, χipa', kŭmâδi' (fifth or sixth month), another forgotten.
Last Star (1931): mavĭ's, kŭmâδi', χamitu'tc, χipa', l,eω'c, xavâtca'c.
Last Star (1930): macχipa's, l,eω'c, χamitu'tc, xavâtca'c, kŭmâδi', mavĭ's.

[115] It is doubtful that Kutox's macχipa's and χipa' are actually different months. Last Star found great difficulty in giving the month order in 1930. On October 7, 1931 he stated that the new moon of this date marked the beginning of the month χipa'. This would make his first month of the 1931 list (mavĭ's) January–July. His 1930 list, said to begin in February, would also indicate that mavĭ's was January-July. Kutox and Last Star (1930) agree that kŭmâδi' came toward the close of the count. They also agree on having χamitu'tc followed by χipa', and Last Star is consistent by having l,eω'c follow this.

● 221 805 Further information is available from their descriptions of the months. Last Star described them indirectly as follows:

l,eω'c people praise that month, saying it was good for every living creature; it warms them and brings green leaves on the trees.

χamitu'tc people praise that month, saying the trees have come to life again, stand up strong, ready to bear mesquite beans to feed everybody.

xavâtca'c month is warm enough for plants to grow. They plant corn this month: because they are starving, they are glad to put in the seeds. It takes but four days for them to come up, hence they (xavâtca'c people) would praise the plants.

kŭmâδi' is warm enough for [giant?] cactus to ripen. It is known for this.

mavĭ's is the month they can do nothing. They cannot plant: in July it is too hot and the insects eat the plants, while in December (called the "freezing month") it freezes.

macχipa's is a good planting month again.

Kutox described the months as follows:

χamitu'tc cimu'l [sib: *sic*] "means" mesquite. They gather mesquite in this month, by the end of which the beans are gone. [Discussion revealed he meant July.]

xavâtca'c "means" corn. This the month they plant it [February and also August, when it was planted a second time].

χipa' "means" cholla cactus: the month these ripen is rainy [March or early April; September is rainy as well].

For kŭmâδi' and macχipa's, he could assign neither meaning nor time.

These ascriptions allow the identification of xavâtca'c as the first month, when corn was planted. This was done in early February and early August. Cholla cactus and rain (both totems of χipa' sib) fix χipa' as March or April and September or October. Kŭmâδi' is almost certainly June when giant cactus fruit were gathered; both ocatilla (i'ikŭmâδi'; i'i, wood) and giant cactus were totems of kŭmâδi'. L,eω'c must be a period in the spring. There is difficulty with χamitu'tc: Kutox's definite statement that mesquite was then gathered fits July–August well enough, but placing it early in his list agrees rather with Last Star's description of what seems to be a spring month and with Last Star's order. Again as July–August or December–January, it conflicts with mavĭ's. Macχipa's is wholly uncertain, unless as a planting month it was synonymous with xavâtca'c.

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There is just the possibility that macɔipa's and mavĭ's are from the calendric system of some other Yuman tribe confused in this mixed community with Maricopa nomenclature. 805 [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named nˌaxa′vŏk, "went down," evening; tinyă′mko′ʀŭm, "night (black)old," middle of the night; xacipa′nĭk, "nearing," before dawn; kwăliyo′ŭg, dawn. 805 828 [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. 821 [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. 772 [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are du-